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A
REVIEW

OF

REV. I. E. DWINELL'S SERMON

AGAINST

SPIRITUALISM.

BY

J. H. W. TOOHEY.

"The doctrine of the *Ministry of Angels*, so much esteemed by the primitive church, as well as by the most *eminent* and pious christians of all ages, has now become one of those which, without *any well-founded* argument, is to be reasoned away. * * * * *

The time is not far hence when we shall know even as we known; in the mean time *the very attempt to Speculate on these things elevates and purifies the mind.*"—[Notes to Dr. George Townsend's Historical and Chronological Arrangement of the New Testament.

BOSTON:

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15 FRANKLIN STREET.

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INTRODUCTORY.

THIS REVIEW is given to the public, believing it will suggest thoughts, awaken inquiry, and bring conviction to the candid mind,—seeking to know the truth of Spiritualism and the reliability of Angel Ministration.

Also, it is offered as a slight contribution to the Catholicism of the NEW CHURCH,—whose members see God in History, as well as in Nature and the Bible,—its object being Constructive and Conciliatory rather than critical and denunciatory.

Besides, it is hoped, the facts, arguments and suggestions it contains, will refresh the memory, correct the judgment, and subdue the asperity of the church-man and theologian,—since we are exhorted by the Apostles, to add to our faith—*Knowledge*, and to “let our *moderation* be known unto all men;” the forgetting of which often leads men and women to “*bear false witness against their neighbor.*”

And lastly, the writer hopes it will be a benefit and a blessing to his own soul; for, as he is growing spiritually strong in bearing testimony to a *vital*—though at present an *unpopular* truth; he will be the more willing because the more able to acknowledge his error and *thank* his critics, should any of them convince him, that his *FACTS* are *fancies*, his philosophy *fanciful*—or that in any way he has made a bad or an improper use of his authorities.

If however, the Churchman and the theologically educated shall find themselves criticized, they should blame themselves and the *unwise* zeal, that causes them to mislead public sympathy, ignore human testimony, and tacedly to condemn all rational efforts, made to explain phenomena, conceded to be reliable—and believed by *millions* of minds, to be providential in origin and spiritual in its agents and modes of manifestation.

But whether they learn this important truth or no; the Age, thanks! to the providences of God, and to the ministry of angels *has* learned, that theological assumption is not argument, that *pride* of consistency is no proof of *possessed* truth—much less of right doing and thinking;—and that an ignorance of the Providencies of daily life, is virtually and in fact—*practical* atheism. *Wisdom* is thus approved by her children, their soul's being educated for nobler ends and finer issues.

J. H. W. T.

REVIEW OF MR. DWINELL'S SERMON.*

"On the morrow, as they went on their journey and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour: And he became very hungry and would have eaten; but while they made ready, he fell into a *trance*: And saw heaven opened and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners and let down to the earth: Wherein were all manner of four footed beasts of the earth, and wild beasts and creeping things and fowls of the air. And there came a voice to him, saying Rise, Peter: kill and eat. But Peter said, not so Lord: for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, what God hath cleansed *that* call not thou common. This was done thrice: and the vessel was received up again into heaven."—*Acts* x. 9—16.

* * * * * "To the law and to the testimony: If they speak *not* according to *this* word, *it is* because there is no light in them."—*Isaiah* viii. 20.

THE occasion that brings us together, though *critical* in purpose, let us hope and pray may be educational in its effect and tendency,—such being the natural result of *all* wisely directed efforts. Especially should this be true in all matters relating to religion; because the devotional and emotional experiences of the Soul, both sweeten life and cement society—when properly educated and wisely directed; and therefore should not be antagonized. Our religious nature, however, is *two* sided and moves between the extremes of theory and prac-

* The *Sermon* and *Review* were delivered before large and attentive audiences in Salem—the former, in Mr. Dwinell's Church, June 21—the latter, in the Lyceum Hall, July 5, 1857.

tice*—the former expressing itself theologically—the latter devotionally.

On the present occasion, we have to do with neither particularly—but rather with a *theologian*—who assumes to be the champion *par excellence* of both.

Theology however, it should be borne in mind, presumes to be the Science of God's government—as found in and explained by Nature and Revelation; the intellect and the religious affections blending in this expression of the Soul's culture.

To understand the theologic aspects of life therefore, much attention must be given to the age and nation in which they were developed; especially is it necessary to understand the social relations and general culture of the people—as these give coloring to—if indeed they do not *create* the phases of faith which characterize society. The position which we occupy, living in a christian land and under the christian idea, illustrates this; which for clearness may be thus stated.

1st, God as a divine, Central and Creative Essence :

2d, and consequently a *sustaining* Power to a harmonic and universal government.

To harmonize these,—God in Essence with God in Character; God in activity and manifestation with God in repose and Personal Consciousness; is the foundation of all theology; physical, metaphysical, moral and biblical; a work ever going on but never Completed. We say never *completed*, because the harmony of Attributes, which blend in the Divine Personality, are not *always* apparent in deific action, nor does the *perfectness* belonging to the Divine Character, flow into the agents and manifestations of Nature at once—all things being graduated under *perfecting*, but *progressing* laws.

The charge of imperfection therefore, is superficial and springs from man's limited ability to *observe*, comprehend and methodize the operations of nature, rather than from any defect in the Divine economy and government. Still the theologian

* "If to *do* were as easy as to know what were good to do, Chapels had been Churches, and poor men's cottages princes palaces. It is a good divine that follows his own instructions.—*Shakespeare's Portia.*"

prides himself on the perfectness and all sufficiency of *his* theory, and by defect of his *position*, becomes critical and exacting. "The *theologian* therefore," as Gibbon says, "may indulge in the pleasing task of describing religion as she descended from heaven arrayed in her native purity—but a more melancholy duty is imposed on the *historian*. He *must* discover the inevitable mixture of *error* and *corruption*, which she contracted in a long residence upon earth, among a weak and degenerate race of men."

And what is true of the *professed* historian, is true of every man, wishing to rise to the dignity of a historic reasoner; for without this insight into the wisdom of the past, it is impossible for the mind to trace the developments of God in history, or even *proximately* to harmonize God in Nature and practical life, with God in the affections and moral sense of man.

There seems to be a necessity therefore for such symbol teaching as Peter received in the sheet from heaven—or as the spiritualist would say, from the spirit world; that the mind may have clear and comprehensive views, as to the nature of *law* and the value of testimony.

For when we interrogate the "Law and the testimony"—as to the sufficiency of theology and the competency of the mere theologian, to pass judgment on any "*new* thing under the sun;" the many and conflicting ideas, which the Polemical theorist has urged again and again, *against* inovations of all kinds—Social—Moral and Intellectual, convince us that any such assumption of superiority, is at once fool hardy and absurd.

The *defect* thus implied, is not to discredit Theology, no more than Science so-called; but to premise the conviction, pretty generally entertained by clear and candid thinkers,—that man—by virtue of his education, local surroundings and brief earth life, is apt to be *partial* and one-sided in his loves, rather than Catholic and *all* sided in his sympathies.

We premise this comprehensive conviction, for it should be borne in mind, as it will simplify the labor of the intellectualist by shortening controvercies, while preaching humility *to* all and demanding *Charity for all*—since all are imperfect and "have come short of the glory of God."

None therefore can claim exemption from this *limitational* side of life; for it pertains to the theologian and the churchman, as well as the worldling and the sinner; and may be seen in the “Battle of the Churches,”* the “Conflict of Ages,†” and the many *alterations*, theologians and conservatives have attempted to make in the dogmatic assumptions of their brothers; who, in former times objected to the *birth* and denounced the growth and development of every new idea, whether philosophical, theological, scientific, commercial, agricultural or mechanical. Indeed it may be said to be a condition of progress, that the mind that becomes pregnant with thought and *loves* the truth, must suffer labor-pains, before these children of the brain are brought into life and nursed into vigorous activity.

In calling your attention therefore to Spiritualism or to any of the groped figures or phases of faith, that may spring from its present developement, the thoughtful mind, will observe the historic back ground, as well as the coloring; since both are necessary parts of the picture.

The advent of Spiritualism in the nineteenth century, be it remembered, was not expected; although the religious mind had been severely taxed, and the theological world had been tempest tossed by many mental extravagances. Its development was as unexpected as its birth—and the modes, methods and manifestation of its agents, were as *uncommon* as unexpected. This indeed is *one*—if not its chief singularity; for, while the world was growing in wealth, and fashion was *fast* running to extravagance; while society was becoming cronic in its covetousness and prodigal in its appetites and passions; while representative wealth of all kinds were accumulating in the marts of commerce and general traffic—and the watchword was, “let us have a *good time*” for “we know not what a day may bring forth”—lo! there comes this *unexpected*, and to many, this *undesired* developement of the age. For a time, the singularity of the phenomena and the novelty of its revelations, gave it both publicity and attractive-

* See Rev. James Martineau's Miscellanies.

† By Rev. Edward Beecher.

ness—and men and women petted and toyed with its wonders—because they were uncommon *and singular*. But soon as its character began to develope, and spirits *insisted* on being recognized as the agents for and the intelligent controllers of the manifestations; then commenced a *war of words*—in which denunciations, blinded judgment, misled reflection, sharpened dislikes and strengthened antagonisms. Dispite this however—Spiritualism has passed through the first stages of youth and is now looking forward, through the golden hopes of humanities future to a developed and harmonized manhood. Nevertheless at this late hour—now and again, a mind wakes out of its social and theological stupor, to *renew* the conflict and *re-enact* the follies of its predecessors.

And after others of more note, the Rev. I. E. Dwinell, of this city, has seen fit to call attention to—and offer *his* opinion upon Spiritualism; which we are constrained to say, is neither true to facts, consistent with philosophy, nor authorized by history. And that this may be made evident to the reader, the Rev. gentlemen's views and opinions will be examined as *biblical, theological, historical, scientific and personal assumptions*.

1st, Biblical assumptions: In commencing his sermon, the Rev. gentleman concedes the facts and phenomena of Spiritualism, because attested by conclusive and irresistible evidence; his controversy therefore is with the *Conclusions* of *Spiritualists*, it being his duty to *prove all things*.

Notwithstanding this desire to *prove* all things, the gentleman most decidedly *dis*-approves of going into the Spiritualistic Circle, to investigate the methods, by which *inanimate* objects are made the mediums of intelligence and power—not known to or recognized by the circle. With this method of investigation he has no sympathy, because an easier and shorter one is suggested by theology; which suggestion *assumes* to be authoritative and final, because Spiritualism presumes to “come within the arena of Revelation.” He therefore proposes to test Spiritualism by “*certain knowledge* about religious matters” which he and his friends are in possession of; and as it conforms to—or falls off from this standard, so is it to be received or rejected.

This "certain" knowledge a Christian community is *supposed* to possess, and therefore is not called on, to enter into an investigation of the Subject—from the phenominal and intellectual stand points.—It is true, the gentleman thinks this assumption of *positive* knowledge, is not free from objections, in sight of the ignorant and bigoted opposition; which church men and ecclesiastical theorists in all ages, has found it necessary to make on philosophy and science; still he consoles himself and his friends with the assurance that "science *never* enters into special and severe conflict with Revelation—Spiritualism does." Indeed, he considers the conflict *radical* and thorough between Spiritualism and the Bible—God being on the side of the Bible. The gentleman being thus satisfied with himself and his position, asks "shall we become suddenly suspicious of the bible, because some wondering prophet sees fit to criticise its teachings?"

No! no more than the Rev. gentleman could investigate as spiritualists would have him, "without becoming *infidel* to the very spirit of his *moral* nature." To investigate for scientific purposes, it is true, is both right and proper; but "to associate the phenomena of spiritualism with *religion*, cannot be done without moral obliquity and danger." Indeed, it is this very religious element, that gives to Spiritualism its charm and popularity, without which, its attractions would sink to the common level of science."

After this very general introduction, the Rev. gentleman comes to the *charge direct*—although somewhat in doubt as to the fundamental teachings of spiritualism. Still, after due consideration, he thinks he is safe in saying—"First, *Spiritualism is inconsistent with Revelation.*"

This he thinks is so plain, that he who runs may read; for the first work of Spiritualism, has been to strike down the opposing theology, to make room for itself.

At this point the Rev. gentleman is lost in amazement and consternation on beholding the general wreck likely to be made of theology—and naturally enough he informs us, that the spiritualists, having put the Bible away, introduce a *new* reve-

lation—in which there is *no* “fall,”—*no* “original sin”—*no* “eternal punishment”—*no* “depravity”—*no* “regeneration,” but progress; and *per* consequence the Mediator is not needed; the holy ghost disappears; and the trinity is disposed off!”—Spiritualism that thus asks us to dispose of the bible, cannot be true.”

Having given a substantial outline of Mr. Dwinell's assumptions and presumptions, assertions and conceits on this point, it remains to be shown how destitute of truth and philosophy they are.

1st. Spiritualists do *not* reject the Bible, but on the contrary, they learn to love it, because they are daily learning to understand it. They are, when fully *conscious* of what is implied in the *ministry of angels*, converted from a mere compliance with the forms, and lifted above a negative acceptance of the truths of Christianity—for they have added to their “faith—*knowledge*.” This they get, by communing with their spirit friends, who delight to bring them into thoughtful and affectionate *rapport*, with the true, the beautiful and the good, in this and other planets;—and thus by awakening catholic and generous sympathis, make them partakers of that “bread,* which if man eat of *he shall never die*.” Thus they are made heirs of *all* time, and joint heirs with Christ.

2d. Much of this spiritual growth, however, springs from their earth-life and religious experiences,† as well as from intercourse with their angel friends—for not a few members of the spiritual family, have learned to know the preciousness of

* “Then said they, Lord, *ever-more* give us this bread.” John vi—34.

† In 1833, the Rev. R. W. Emerson, in his address to the Senior Theological Class at Cambridge, said:—“It is my duty to say to you, that the need was never greater of a *new* revelation than now. From the views I have already expressed, you will *infer* the sad conviction which I have, I believe with *numbers*, of the universal decay and now almost death of faith in society. The Soul is not preached. The Church seems to totter to its fall—almost all life is extinct. I think no man can go with his thoughts about him into one of our Churches, without feeling, that what hold the public worship once had on men—is *gone*, or *going*. It has lost its grasp on the *affections* of the good and the fears of the bad. The prayers and even the dogmas of our Church are like the Zodiac of Denderah and the astronomical instruments of the Hindoos,—wholly isolated from any thing now extant in the life and business of the people.”

their faith, by the sufferings they were subject to, in days when they had it not: such suffering is, and alway must be natural to men and women of emotional and devotional natures in a semi-skeptical and materialistic age. The pursuits of life—the selfishness of society, with its isolations, petty ambitions and sensualisms, all speak to the sensitive soul of wants, which are all the more *real*, because they are not *known*—or if known, not recognized in the business and social relations of men. Add to this the Phariseism of the Churches—with its mechanical ceremonialism, as evinced in the sleepy* devotions of their members; and the reasons are all sufficient, why men and women of sense, “position” and culture, should ignore *theological* interpretations, for the consolations of a *faith*, that explains the Bible—proves immortal life, and brings them into living, loving and vital companionship with angels and men.

3d, Spiritualism having supplied the one thing needful to tranquilize these minds, they are henceforth the friends of the bible, because their experiences authenticate its narratives, interpret its teachings, explain its wonders and illuminate its hitherto incomprehensible mysteries.

And be it remembered that among its “cloud of witnesses” may be found men and women, whose antecedent culture, was a poor preparative for Spiritual growth; they having been reared and educated amid skepticism and materialism; not a few of whom had lived “without *hope* and God in the world.”

Conversions like these, being the *fruits* of spiritualism, it becomes self-evident, to the reflective mind that intercourse with Spirits, is neither inconsistent with nor antagonistic to Revelation;† and the argument becomes conclusive and final—when we *know* that most of the prominent and public advo-

* By the following it will be seen, there is no exaggeration in the remark, and that the phenomenon is no novelty in the Churches:—“Last Sunday afternoon, Dr. Putnam, the pastor of Mount Pleasant Church, of Roxbury, laid aside his discourse on finding so many of his congregation fast asleep, administered a plain and pointed rebuke to them for their *habitual* indulgence in the practice, and then went on with his sermon to as attentive a body of listeners as he ever preached to.—*Boston Ledger*, July 9.

† Certainly, Christians invested Angels with a much higher and purer *character*, than had belonged to Grecian Spirits. Thereby the progressive growth of the ages concerning Divine Natures was expressed, and much was gained for the future. But all human souls have been children of the same Father, travelling towards the same home as ourselves; and therefore we must needs have much in common.—[*Mrs. Child's Progress of Religious Ideas*.

cates of Spiritualism are both the friends and advocates of the Bible.

To enforce this we need but mention the present labors and past positions of such men as the Rev. Adin Ballou; Judge Edmonds; Gov. Tallmadge; Rev. Wm. Fiskbough; Rev. T. L. Harris; Rev. J. B. Ferguson; S. B. Brittan; Joel Tiffany;* and many others on this side of the Atlantic,—to make no mention of eminent and honored names on the Continent and in England.

To leave assertion however and come to *facts*, we make the following extract from Adin Ballou,† he says:

“Our All-wise and benignant Father in Heaven has left no essential *truth* or righteousness dependent on the *mere* pretension or *uncorroborated* testimony either of departed or *unde*parted spirits. He has addressed his revealments of *essential* truth and duty to the moral reason of mankind, and authenticated them by every necessary attestation. Any attempt, therefore, to build up a religion or moral philosophy radically different from the genuine Christian Testament, on what is being disclosed to the world through dreamers, somnambulists, impressibles, clairvoyants, spirit-media, spirit-rappings, etc., is absurd, and must prove mischievous rather than beneficial to the human race. But fundamental truths and duties may be re-affirmed, clarified from error, demonstrated anew, and powerfully commended to the embrace of mankind by fresh spiritual communications. I am of opinion that this is really the case; and the conversion of many long confirmed atheists and deistical rejectors of the Christian revelation confirms me.”

Gov. N. P. Tallmadge, in his Introduction to the “Healing of the Nations,” bears a still more positive testimony. He says:

“The believers in ‘Spiritual Manifestations’ have been denounced as denying the truths of the Bible, and the manifesta-

* It should be borne in mind however, that *few*, if any of these gentlemen accept the Bible, as a *final* and perfect revelation; on the contrary, they are looking for additional light and knowledge from the Spirit world; believing that *many* of the present generation, are prepared to receive the “*many things*”—which Jesus did not say to his disciples. See *John* xvi.—12—15.

† Modern Spirit Manifestation. 1st Ch.

tions themselves have been cited as confirmation of the truth of those denunciations. All this has been done against the protestations of the most distinguished advocates of 'Spiritualism', and against their earnest assertions, that the manifestations prove the Bible, and that the Bible proves the manifestations. These protestations have been made after a patient and thorough investigation of the whole subject, whilst the denunciations have been uttered without investigation, and consequently without knowledge."

And the following, though not exactly after the trinitarian style, expresses the reverend estimate, most generally entertained by Spiritualists of the character of Jesus Christ.

"Jesus of Nazareth, whose humble life and death were more glorious to humanity than the conquests of a thousand heroes, was pre-eminent over all in devotion to his idea of the celestial life. Amid the noise of passion, and the jarring discords of the world, his soul was at peace. A Spirit quickened by Divine fire; love that consumes the deepest resentment and forgiveness which co-existed with all human wrong, were conspicuous in the life of Jesus. When the world was faithless and disobedient, he stood alone—sublimely great—in his solemn trust and his immortal fidelity. That halcyon peace of the soul; that deathless love of humanity, and Godlike forgiveness of offenders, were incarnate in the revelations of Jesus. The Divine law, as disclosed by the great Spiritual Teacher—was the law of LOVE."*

Again: "The Church of the Future must be built on the same foundation as the Church of the Past. 'Other foundation can no man lay,' but it is certain that we require a new and in many respects, a different superstructure.—We must have a church whose articles of faith shall be the moral precepts of Jesus—whose sacred books shall comprehend and unfold the discovered principles and the concentrated wisdom of all ages—whose ministers shall be employed to illustrate the philosophy of the Material and Spiritual Universes, and to instruct the people in the true science of life."†

To these other testimonies might be added, but it is unnecessary, as the *assumption* of antagonism to the bible, has

*, †, S. B. Brittan's Review of Dr. Butler.

nothing but Sectarian alarm and apprehension to sustain it.

Still there are individual Spiritualists, who hold differing and conflicting views of the bible, its origin and authority; and the largest *liberty* is awarded to their difference of opinion; nevertheless, it should be borne in mind that this diversity is not the result of spirit-intercourse, nor did it spring into being with the advent of the angels; for in most cases, where a disbelief of the bible's genuineness and inspiration existed, the conviction was antecedent to—and well established before the parties became converts to Spiritualism.

But even here—when *disbelief* was positive,† the tendency and effect of Spirit-intercourse, has been to soften dislike and criticism.

When however the mind has become unsettled in its *old* faith by a *new* love, the mission and genius of Spiritualism, has evinced its constructive and harmonizing tendency, by confirming *hundreds* in a reverential but rational appreciation of the bible, as ample atonemens for the ones who *may* have gone astray. This is indeed its charm and the cause of its popularity—without which it would be less than a “sounding brass or a tinkling cymbal.” This statement is *strong*, but true; as the thoughtful student of the bible will learn, when he comes to compare the FACTS of Scripture with the modern manifestations; for truth must harmonize with truth, as the Divine activities of God round off the angles of the Ages. The New Testament in an especial manner confirms this statement; for the biography of Jesus commences with a geneology of Patriarchs, Law-givers, Heros, Saints and Sages—extending through

† Even Dr. Hare, after criticizing the bible at length, makes the following “explanation respecting Jesus Christ.”

“My *spirit* sister alleges that CHRIST never uttered the language recorded as his, and upon which I have commented. This being admitted, I wish that nothing which I have said, may be considered as bearing personally on a BEING, who is so much the object of devotion with many of my dearest connections, relations and friends.”

See Spiritualism Scientifically Demonstrated—p 425.

forty-two generations toward time's dawn, nearly all of whom have been ministered unto by angels.*

Turning to the Testament, as its own advocate and best expositor, we learn from the biographers of Jesus, that the Angel of the Lord appeared to Joseph in a dream, and gave him instruction, which his family and social relations made necessary and important. Extraordinary phenomena attended the birth of Jesus; and the wise men of the East seeing his star, came to Bethlehem of Judea to worship him. So general was spirit intercourse at the time, that even the "wise men are" warned of God in a dream, and made to depart from the country by "an another way;" that Herod might fail in his intentions. Nor was this sufficient; for the angel of the Lord appeareth to Joseph in another dream, and said, "Arise, and take the young child and his mother and flee into Egypt, and be thou there until *I bring* thee word." Herod being dead—the angel appears again in dream to Joseph, saying "Arise, and take the young child and his mother, and go into the land of Israel." Thus the birth of Jesus is foretold, his life saved and his parents directed by angels; and when in the course of time, he came from Galilee to Jordan to be baptized of John—spiritual phenomena accompanies him; for we read

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness."†

Jesus while in the wilderness, learned much of himself and the spirit world; his intuitions suggesting and his life experiences demonstrating the power of purity and fidelity over the weakness of temptation and sin. His triumph therefore is

* "The most usual form in which good angels appear, both in the Old Testament and New, is the human form. It was in that shape they showed themselves to Abraham, Lot, Jacob, Moses, Joshua, Monoah the father of Samson, to David, Tobit and the Prophets. The one that appeared to Joshua on the plain of Jericho, appeared apparently in the guise of a warrior, since Joshua asked him "Art thou for us or for our adversaries."—*Calmet's Phantom World*, p. 10, 1 vol.

† Mark i—10—12 & Matt. iii 16—17.

the most natural, for we read that, he (the tempter) brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee; And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.* And Matthew tells us, that when the devil leaveth him, "*behold angels* came and ministered unto him."

Jesus being thus strengthened, purified and educated for the ministry, "began to preach and to say, Repent for the kingdom of heaven is at hand." He also selects his disciples and gives the great commission to the Apostles; educating them in a brief, and practical way; conferring on them powers, by virtue of which, they should overcome *all* evil and enmity, so that nothing should "by any means hurt" them. Nevertheless, he says to them, "rejoice not that, *spirits* are subject unto you, but rather because your names are written in heaven." Thus, while Christ is educating the "seventy† disciples and preparing them for their future labors, his own soul is growing in purity and spiritual knowledge; developing in such angelic harmony that we are not surprised on learning that the spirits of Moses and Elias come to commune with him, and therefore read nothing doubting:

And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.‡

Jesus being now baptised of the water and of the spirit, his soul having been tempted, purified, strengthened, exalted and

* Luke iv., 9, 12.

† Luke x., 1—24.

‡ Mark ix., 2—8.

transfigured; angels being his guides, teachers and companions; how could he be *less* harmonic and loving? How could his faith, devotion, fidelity and obedience be other than they were, knowing as he did the treasures of spiritual wisdom, the joys of deathless affection and the holy communion of souls, that awaited him in the spiritual mansions of his Father's Divine Kingdom? No—he could not be other nor less than he was; for his soul had entered into divine communion with God, angels and men,—and his spirit had passed beyond the veil of *earthly* experiences; thanks to the ministry of angels, as well as to the exalted dignity, delicacy and purity of his own nature. In sight of such an education, such exaltation and companionship, need we wonder that, “the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, and the poor had the gospel preached unto them?” Need we wonder that he is clairvoyant, clairaudient, and *semi*-omniscent; when we think of the spiritual and divine agents he had attending and ministering unto him, morning, noon and night—agents that give such consolations and encouragements, as come from loving, *truth* living, God and man revering angels? Nay! the only wonder is, that Sadducism could live—and materialism be popular in an age and nation, in which Jesus was teacher—the angels ministers, and Moses and the prophets, law givers.

Had Mr. Dwinell, however, been present, to suggest the power of the “*odylic force*,” and explain *mesmeric* relations, no one *knows* but it might have saved the Jews from the great sin, committed against the holy ghost, and have induced them to accept of immortal life, as a *great* possibility. As it was, they simply saw *devilism** in his manifestations and wickedness in his daily life—for they reasoned as partisans—as Mr. Dwinell does, and for a like purpose. The difference is in the age, not in the men; for the devil, or scape goat of the nineteenth century, is *odylic*, *mesmeric*, *sympathetic*, *clairvoyant*; any thing rather than a spiritual and personal agent. All this

* “They said,—this *fellow* doth not cast out devils, but by Beelzebub, the prince of the devils.” Matt. xii., 24.

is most natural, for the ages are alike materialistic in culture, external and superficial in purpose; the plans and principles of Jesus, being as incomprehensible to the churchman of the nineteenth, as they were to the disciples of the first century. And they were so far insensible to the power of God and to the truth, as taught by Jesus—that when told of his resurrection, the stupendous fact was received by them as an *idle tale*. His re-appearance was therefore necessary, that their conversion to immortalism and spirit ministration might be perfect; and this he did. He came to them in his spiritual body—*walked, talked, and break* bread with them; and finally submitted to a personal examination by Thomas, that no doubt could remain as to the great fact of spirit existence. The life of Jesus is thus rounded by spirit ministrations and sublimed by spiritual experiences, as wonderful in kind, as they were necessary, useful and beautiful in purpose and manifestation.

Should the theologically educated insist, that all this is *peculiar* to Jesus, we need but remind him, that the lives of the Apostles are also characterized by preternatural developments. That the churches recognized and practised spirit intercourse; and were therefore advised to “*try* the spirits”,—as their experiences had taught them, *not* to believe every intelligence—whither *in* or out of the body. If it is further insisted that this was but a continuation of the new dispensation, and the result of the “Holy Spirit,” transferred by Jesus to his disciples; such an one should know, that Philip, who first preached Christ unto the people of Samaria, had *not* received the Holy Spirit—and yet he performed “miracles,” to the “great joy (of those) in the city.”* If it is assumed that these spirits were not of human origin, but a distinct order, created by God for providential and ministering purposes; the experiences of John, the revelator, corrects the judgment; for he informs us: “I, John, saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel, which showed me these things. Then said he unto me, ‘See thou do it not, for I am *thy fellow-servant* and of thy

* Acts viii, 1—19.

brethren, the prophets, and of them that keep the sayings of this book:—worship God.’ ”* The testimony of Jesus is also to the same effect, when he says: “In the resurrection, they neither marry, or are given in marriage; nor do they die any more; they *are equal* unto the angels, and are the children of God, *being the children of the resurrection.*”†

With these references we finish our survey of the New Testament, to draw two conclusions: *first*, that *no* cultured spiritualist could either antagonize or ignore the Bible, with such evidences of spirit intercourse and angel ministration in mind; and *second*, that as like causes produce like effects, human nature being the same, spiritualism could *not* be separated from religion if it would; and it would not if it could, for what *God* hath joined together, none can sunder. Mr. Dwinell’s assumption, therefore, is innocent of any significance—save where and when it meets with the “proud flesh” of sectarianism; and would not have occupied our attention so long, did we not know “the Bible” has been the rallying cry in all dogmatic and sectarian *squabbles*, and the cause of much sensitive and unnecessary feeling to those who loved the *truth* more than their creeds.

II. THEOLOGICAL ASSUMPTIONS. Under this head, in all probability, comes the offending of the spirits; for they do *not* bear testimony in favor of ‘orthodoxy,’ nor do they complement the manners, or customs of those worshipping in such belief. Who are right—the spirits or the churchmen? Without deciding for either at present, let us seek for the orthodox† or the true faith—for we are now prepared to attach *all* proper importance to Mr. Dwinell’s assumption of “certain” positive knowledge on religious matters, by which he proposes to test Spiritualism. And what does this knowledge consist of? Its

* Rev. xxii, 8, 9.

† Luke xx, 35, 36.

‡ With such an amount of Scripture testimony, the reader will not be surprised on learning, that many believing in and enjoying the consolations of spirit intercourse, delight to honor Jesus and themselves, by calling their faith—*Christian* Spiritualism. Whether the assumption of “Christian” is wise, in sight of already existing *feuds*, is a question, on which there is an honest difference of opinion among spiritualists and other religionists.

component parts it were somewhat difficult to define, so various and contradictory have been the conclusions of theology; nay—very difficult; for the first step has hardly been taken in settling what is and is not orthodox; and consequently no one knows where orthodoxy ends,* or when heterodoxy commences. There is much truth, therefore, as well as humor in the remark, made by Bishop Warburton to Lord Sandwich in debate, when he said, “Orthodoxy, my lords, is *my* doxy; heterodoxy is *another man’s* doxy.” Still the theologian and the churchman insist that they have the truth, understand the bible, and are therefore reliable in their conclusions. Mr. Dwinell makes substantially the same assertion, he having “certain knowledge;” but on explanation, his knowledge becomes a *belief* in “original† sin,” consequent “depravity,” the need of an “atonement” therefor, that punishment and misery after death and through eternity may be prevented, with other theological items of a kindred character. These are the cardinal points of *his* christianity, and are therefore, fundamental to a belief in the bible—in his estimation. These views he has an undoubted right to hold and enjoy, if he can accept them as true and find pleasure in believing; but to make his *notions* the ones *altogether* lovely, and the chiefest among thousands—is indulging *pet* fancies at the expense of his better sense and better nature. It is therefore an extravagance, and proves and does too much; for the same turn of the page and sweep of the hand that sends the Spiritualists to perdition, condemns and excommunicates large and respectable bodies of men and women, who worship the same God, and accept the same bible as their rule of faith and practice—even as Mr. Dwinell does. He therefore denies

* There is no orthodoxy left. A Baptist magazine, the *Christian Review*, is arguing against the flood, or at least, that it was not universal, only a partial deluge. The limited size of the ark, certain vegetable and geological facts and other arguments are adduced in support of the theory.—*Providence Journal*.

† It seems these phases of faith are fast passing away, or becoming deep and *esoteric* dogmas to their advocates, for one of them said to a friend, who was criticising the introduction of such theological lumber into an analytic sermon—the discourse was *not* written originally for the public, but for the members of the Society. Which way does this left-handed apology look—towards orthodoxy—or heterodoxy?

the Christian name to the Unitarians*, the Universalists, the Quakers, and other dissenters, though they profess the Christian religion. This, it is true, is done by implication rather than by denial, and is insinuated after the most fashionable methods; but it is none the less intolerant and oppressive though sanctioned by ecclesiastical approbation and social usage; for the eternal verities of God condemns it. All history protests against it, and human suffrage has in *theory*, at least, pronounced it tyrannical. The churchman should know something of this; for ever since the controvercial and stormy times of Pelagius, Celestinus and St. Augustine, denunciation has followed excommunication—both culminating in sectarian antagonism and party feud.† Our own experience has taught us something of this matter—but the trials and progress of the Race, pronouncing a more determined and equitable judgment, says, *intolerance* is a folly, and all assumption of superiority because of *mere belief*, a shame!! That we may, however, have clearer conceptions and more soul sustaining convictions of the *worthlessness* of mere popularity, either for religions, nations or men, we will seek, in the position of primitive christianity, to parallel the abuse, misrepresentation, and denunciation which is now so fashionable with most classes and conditions of men, when dealing with spiritualism. And nothing can be more descriptive of them, as they labor in the pulpit, the college and the *sanctum*, than the following picture

* The Rev. James Martineau, of England, writing of the sectarian and destructive spirit manifested in his city towards progressive Christians, says: "Can those who taunt the Unitarians with the negative character of their system, give a satisfactory account of the *positive* merits of a religion, which disbelieves reason, distrusts moral sense, dislikes science, discredits nature, and for all who are without the Bible and a fit interpreter, disowns the moral character of God?"

[Liverpool *Controvercial* Lectures.

† As a general thing, Christians have manifested very little kindness, or candor, in their estimate of other religions; but the darkest blot on their history is their treatment of the Jews. This is the more singular, because we have so much in common with them. We worship the same God, under the same name; we reverence their Scriptures; we make pilgrimages to their Holy City. Christ and his Mother and his Apostles were Jews, and appear to have conformed to the established worship of the country, which we consequently claim as our sacred land.—[Progress of Religious Ideas.

taken from a writer—whose orthodoxy, will not be questioned. In describing the “enemies surrounding” the christian teachers of that age, he says :

“There was the subtle and metaphysical Eastern, the strong-minded African, the imaginative Greek, the practical Roman, the elder Jew ; there was Lucian classing CHRISTIANITY *with every kind of fanaticism and fraud*, there was Celsus attacking it through the sides of Judaism with all the shafts profane wit could command ; there was Porphyry, the pupil of Longinus, with as much sophistry as learning, *denying every thing save the operations of nature* ; and Hierocles bent, like some alchemist at his occult art, upon imitating the gold he could not but admire ; there was the superstitious multitude, the interested artisan, the responsible governor, the jealous emperor, each and all to be met in their own way.”*

These prejudices and mental antagonisms were natural and at the time inevitable : natural, because *egotism* and self complacency have been and are the too common results of defective culture and partial purification of spirit ; inevitable, because national vanities and local prejudices have most generally stimulated and intensified these individual defects of character.—The *intentions* however, which underlaid these manifestations of mind and spirit, may have been, nay, doubtless were *good*—but defective, because true wisdom was neither perceived nor practiced by the children of the age. Indeed, it is difficult to conceive, how the mind can be saved from this error, so long as it is taught to acquiesce in and conform to opinions, simply and because they are customary and popular ;—the *love* of approbation being alike constitutional to the male and the female soul. And the thought becomes the more oppressive and burdensome, when we remember that the “*vox populi*” of one age and generation, has often been forced on to the children of another, as the “*vox dei*” for all time ; thereby making the inspirations and spiritual contributions of the *past*, the controlling forces and educational directors, of what should be a self *sustaining* and self *perfecting present*. The *consequences* however of this forcing system are many phased, and are ever

* Bolton's Prize Essay of Evidences for Christianity. Change the names, and the picture is quite descriptive of the Harvard Professors, and their present war on Spiritualism.

present in the *re*-actional and revolutionary activities of life—extreme begetting extreme, only to unsettle the mind and divide society. Thus the extravagance of the primitive christian often suggested and developed controversies, they could neither sustain nor settle, and thereby called out criticisms that only sharpened dislikes and strengthened antagonisms. And the prominent and ever present agent in this action and *re*-action of mind on mind, was Theology; with its great truths, quaint conceits and crude conceptions. Age having made it self-complacent and dogmatic—it prides itself on being non-progressive and all sufficient. This was true of the pagan and the heathen, as well as the christian; true in the *third* as in the first century; and we therefore find extravagant statements about and burlesque descriptions of christianity;—even as in latter times, christian theologians have misrepresented and caricatured* the heathen worship and mythology. It is highly possible therefore, that Celsus gives us the general conceptions entertained by the educated of his times, respecting the phenominal developments and spiritual wonders of christianity, when he says† :

“ If those things were even true, which are written about

* “ Perhaps on no subject within the ample range of human knowledge, have so many fallacious ideas been propagated as upon that of the gods and the worship of heathen antiquity. Nothing but a shameful ignorance, a pitiable prejudice or the most contemptible pride, which denounces all investigations as a useless or a criminal labor, when it must be feared that they will result in the overthrow of pre-established systems of faith or the modification of long cherished principles of science, can have thus misrepresented the theology of heathenism, and distorted—nay, caricatured—its forms of religious worship. It is time that posterity should raise its voice in vindication of *violated* truth, and that the present age should learn to recognize in the hoary past, at least, a little of that common sense of which *it* boasts with as much self complacency, as if the prerogative of reason was the birth-right *only* of modern times.”—[*Introduction to the Heathen Religion*, by Rev. J. B. Gross.

† *Orig. adv. Cels. lib. i. sec. 68*, and quoted by C. H. Hennell in his inquiry concerning the Origin of Christianity. This description and explanation of the Miracles, Cures, and Spirit Manifestations of Jesus and the early Christians, is so *indential* in spirit, logic and diction, with much that has appeared in explanation of and in opposition to Modern Spiritualism; that we doubt not the churchman and theologian will be surprized on learning into what company he has fallen. As however we believe in “*free grace*” and progress, we shall hope to meet them ere long, dressed in their “right minds,” since the vulgarity of *detract*ion and the insolence of prejudice are of “the earth-earthy”; and should not have place in any mind, professing a regard for truth—a love for beauty—a hope of heaven and the world’s REDEMPTION.

cures, and raising of the dead, and of a few loaves feeding multitudes, and whatsoever things the apostles have magnified, yet he (Celsus) considers them common by the side of the jugglers' performances, who promise things more wonderful still, and by the side of things executed by the scholars of Egyptians, who in the midst of the market-places, for a few oboli, sell their venerable lessons, expel demons, cure diseases, call upon the souls of heroes, show as sumptuous feasts, cates and sauces, things which are not such, and put in motion as animals, things not really animals, but appearing such by ocular deception. And he says; granting that they do these things, must we account them sons of God, or not rather conclude that these are the pursuits of wicked and unhappy men."

It is true, we are indebted to Origin for this extract, and others containing like descriptions of heathen criticism; and it should therefore be read with proper caution: Still Origin was a venerable Father in the *third* century, and is at the present time of much authority on many disputed points of church history and theology. The christian of the nineteenth century may feel surprize however, in learning that such conceptions could be formed by men, considered sensible and acknowledged to be educated and intellectual, on subjects to him SACRED; but it is time for him and the world to know, that there are two sides to *every* subject—and that YES and NO, though poor qualifiers in the same sentence, are of the deepest significance and importance, where the controversy extends itself through centuries and ages. To fully realize this we need but remind him of the feelings entertained by the Jews of Jesus and his disciples; feelings that were *authorized* by the deepest convictions of the theologically educated in that age. Doubtless these feelings were natural; since nothing seems more so, than *ignorance* and *prejudice*: but as Mrs. Child says, "it was *not* the benevolent and holy Jesus, consecrated to *our* hearts, whom *they* rejected," but a far otherwise conceived of and differently represented person. She adds:—"Palestine Jews described him to their brethren abroad, as the founder of an obscure sect, who was not strict in keeping the Sabbath, who associated with odious tax-gatherers and foreigners, who spoke disparagingly of their sacred traditions, called their men of prayer hypocrites,

and was finally executed for attempting to make himself king.”* Thus *misconception* mislead the mind and blinded the judgment of those, who should have been prepared to entertain strangers as their fathers had done, and thereby enjoy the blessings that come from associating with the angels.

Enough however has been said, to convince the candid mind, that all authoritative appeals to theological convictions; as well as all recognizing of *test* theological standards, is unwise—unsafe and inconsistent with the spirit of the age. This however is done, and often by persons, who not only reflect the ignorant conceits of society, but by those who *unduly* magnify the office and the value of the theologian,—thereby misleading the mind and perverting the moral sense. Evils that become accumulative, as the acquiescing multitude echo these crude conceptions and ill-formed opinions—saying they know not what—because the tyranny of public opinion expects them to say something in its favor. We cannot therefore compliment either the head nor the heart—the *modesty* nor the judgment of Mr. Dwinell, in making *his* theology the *test* of spiritualism—or *any* other *ism*,—which the providence of God may have in store for the sons and daughters of men.

III. HISTORICAL ASSUMPTIONS. At this point Mr. Dwinell informs us that spiritualism, is, as unfortunate historically, as theologically, it being pagan in birth, growth and decay; and therefore a thing of the past. Its origin is back of christianity, and beyond Judaism, and those who accept it, must go back to the crude faith and rude logic of an elementary civilization. Spiritualism is therefore antique, worn out and has been rejected by the race—and thereby has become a very ghost, that should be permitted to rest. So satisfied was Mr. Dwinell on this point, that he condescended to be instructive, and we thereby learned on the authority of Pliny, that the various modes of consulting the spirits were well known to the ancients. This was proof conclusive to the speaker, that the leading beliefs of spiritualists, had been accepted and practiced by heathen and pagan nations, but had long—long since been rejected by them.

* Progress of Religious Ideas.

Fortunately for Moses and the Prophets, Mr. Dwinell does not object to things because they are *old*—he only objects when they are worthless. When spiritualism therefore presumes to be *progressive*—it is absurd and inconsistent, reviving as it does a worn out and a rejected faith.

While listening to these remarks and much more of a like character, our surprise was mingled with regret—as we could not understand, how any man, presuming to be a *teacher* of the people, and professing a historic and christian regard for *truth*, could be brought to make such reckless and unauthorized assertions. Mr Dwinell's remarks on this branch of his subject, was even more objectionable for the *spirit* in which they were uttered and the sentiment they conveyed, than for their *recklessness*; for a *minister* of the gospel is expected to express *love* rather than contempt, when speaking of the religious beliefs of any body of men—be they heathen or christian. And this should be ever in mind when it is remembered, that those religious developments came in the order of Providence BEFORE christianity had been given to the race;—and therefore must in part, be accepted as providential and authorized revelations. In saying this—we know it is the common custom with certain *professors* of christianity, to describe all Heathendom,* past and present, as estranged from God and alien to the Covenant of His *Love*; opinions no doubt acceptable to sectarian pride and theological exclusiveness, but thanks to the Father of *all* life, unrecognized alike by impartial Providence and unperverted reason. This will be made evident in considering the testimony, which religious communicants have recorded in favor of spirit intercourse and angel ministration. The concessions, perhaps we should say the *charges*, Mr. Dwinell brings

* “It is not enough to say that God was made man. This truth, thus generally stated, remained unproductive. It should be shown, how God *has* manifested himself in the men of each nation, and how, amidst the variety of national genius, the Father has accommodated himself to the wants of his children. The unity, with which He seeks to endow us is not a monotonous unity—but a harmonious unity, where all diversities meet in love. Let them love—but let them subsist; let them go on increasing in splendor, the better to *enlighten the world*, and let man from his birth be accustomed to recognize a *living* God in his native land.”—*The People*, by M. Michelet.

against *Spiritualism*, renders it unnecessary to prove the remote antiquity of spirit intercourse; still that order and unity may characterize our historic outline, we will commence with the Jews: offering the conclusions of Catholic and Protestant theologians, as testimony more conclusive and significant, than *our* mere statements. Let it be understood however, that in using the words spirit and angel, that we give them the significance the Bible award them; viz. messengers and communicators of good and bad tidings, which may be of great importance to one or more persons. These variations in the *quality* of the communications were expected, the belief in good and bad spirits being general among the Jews; the exceptions being small and to the Jew, of modern origin—being the result of the teachings of Sadoc*—the father of Sadducism. This belief, being thus universal in the church, the spirits were recognized and “received as the publishers of the will of God—the executors of his commands—judgments; and the administrators of various ordinances, even in the phenomena of nature.”† The angel, who agitated the water in the pool of Bethesda, will illustrate the frequency and benefits of this mode of ministration.‡ Besides, one of the doctrines “of the Gnostics and Christians, to be found in the *three* first centuries, is that a demon (spirit) or a legion of such, is appointed to each soul at its birth; a class of holy people or priests being maintained, who occupied themselves exclusively with the demon world.”**

Among the ancients the significance of the term *demon* differed ocean-wide from that now popular in protestant christendom, as must be obvious, when it is known that the divine Plato taught God to be the *highest* demon, there being demons in great numbers and of every kind. Thales also taught the

* The Talmudists assert that Sadoc, the first propagator of these impious doctrines, caused such excitement by their publication in Jerusalem, that he was forced to fly the vengeance of his countrymen and took refuge in Samaria. Sadoc is believed to have lived 264 years before Christ—and the Jews consider his disciples heretics.—[*Note to Sermons on Eternal Life—by Rev. Ja's Ellie, M. A.*

† See John v., 1—4. “The Hindoos rely, according to the Zend books, on the aid of geniis and spirits, and believe they are able to drive away sickness by their aid.”—*Ennemoser's Magic*.

‡, ** *Ennemoser's History of Magic*, ii vol. pp 135 and 140.

world to be full of demons (spirits) and the magicians of Egypt, of Alexandria, and of the Middle ages, founded* their conceptions of spirits, on the views of the Oriental, Jewish and Greek antiquity, changes being made only to suit the age." "Spirits being thus regarded as the causes—or at least as the instruments of *all** events, imagination had an immeasurable field for its fancies; and whatever was not of every day occurrence was regarded as an extraordinary wonder, in which it was not easy to distinguish how much was produced by spirits or by the fear of them, by superstition or deceit."† Having already seen how extensively the ministry of spirits entered into and formed a part of the life experiences of Jesus and his disciples, this statement will not occasion either surprise or skepticism in the candid mind; but otherwise, God being in his providences, "no respecter of persons." Nor should the tendency to error and abuse hinted at by the historian, mislead the judgment;—since nothing could be more natural to the ages,—the majority of whose minds were unaccustomed to *observe* the laws that enter into and govern the conditions for spiritual intercourse. Indeed it would have been very wonderful in any of those ages, if error and abuse was *not* more or less prominent, where intercourse with the spirit world, was thus associated with every department of human experience. These abuses however, have

* The peculiarities which are *induced* by any particular state of the world, are, by the necessity of spiritual laws, *adapted* to that state. What inspires reverence at one period, excites ridicule at another; and when faith in it has gone, it loses its magnetic power for good or evil. * * * * *

Appollonius at Ephesus is described as perceiving things which happened at the same moment at Rome. Celsus speaks of it as a common thing for Egyptian magicians to make inanimate things move, as if they were alive, and so to influence uncultured men, as to produce in them whatever sights or sounds they pleased. Tertullian describes a Montanist woman, who cured diseases, perceived the thoughts of others, and held conversations with Spirits, which were taken down in writing, as inspired revelations. Hermits, reduced to a state of nervous excitability, by watchfulness, are said to have perceived the thoughts of people, to have cured diseases by laying on their hands, and even by transmitting written words to the invalid. The account of Theurgy among the new Platonists sounds like a modern description of clairvoyance. Early painters, in their pictures of the Virgin and saints curing diseases, sometimes represented streams of light radiating from their fingers.—[*Progress of Religious Ideas*.

† Ennemoser's History of Magic, vol 1st, p 189

not prevented religious men in all nations and ages from *acknowledging* the blessings of angel ministration; as the Jew still delights to honor their Law-givers and Prophets, the Christians their Saints and Martyrs, and the Mahomedans their Law medium and Prophet; to all of whom Angels have appeared, making revelations of glad tidings and duty, and otherwise ministering to their needs and necessities. This is *not* assumption—but the philosophy of history, as recognized and testified to, by competent and ecclesiastical witnesses, as the following from Augustine Calmet—a learned Catholic historian and bible commentator of the 17th and 18th century, will demonstrate. He says,—“From all we have just said, it results that the apparitions of good angels are not only possible, but also very real; that they have often appeared and under diverse forms; that the Hebrews, Christians, Mahometans, Greeks and Romans* have believed in them; that when they have not sensibly appeared, they have given proofs of their presence in several different ways.†

Testimony like this might be multiplied; but it is unnecessary, when positive evidence is furnished by religious believers in opposing revelations; evidence such as Paul writes to confirm his Galatian brethren in their faith, when he declares, that the Abrahamic Covenant was ratified in the ordaining and the giving of the Law through and by the Angels‡: a covenant formed in promise, confirmed in faith—to remain operative “until the last syllable of recorded time,” shall have proclaimed its consummation, in blessing “*all nations*.” A covenant whose author is God—whose ministers are angels, and

* We are told by Livy, that soon after his disappearance from among men, the *Spirit* of Romulus revisited the distinguished senator, Proculus Julius and addressed him as follows: “Go tell my countrymen it is the decree of heaven, that the city I have founded shall become the mistress of the world. Let her cultivate assiduously the military art. Then let her be assured, and transmit the assurance from age to age, that no mortal power can resist the arms of Rome.” Strict and persevering obedience to this counsel eventually caused that colossal power to extend itself from Siberia to the Great Desert, and from the Ganges to the Atlantic.”—[*Rev. E. L. Magoon's Great Drama of Human Progress*, p 176.

† *Phanton World*, 1st vol p 28.

‡ Gal III ch—*passim*.

whose duty it is, "to minister for them who shall be heirs of salvation."* A covenant in which there is to be neither Jew nor Greek, male nor female, barbarian, Sythian, bond nor free, for all are to be one in Christ Jesus. Nor ends this evidence with the "creeds of christendom," for the barbarians of Tartary; the Arabs of Asia; and the Mahomedans of Turkey—bear witness to this covenant of our fathers; because the promise made to Abraham and the patriarchs extends to them and their children forever; the Archangel Gabriel confirming the same, through Mahomed their prophet.† Evidences like these authorise the conviction, that there is *no* faith so real—wide spread and universal, as the faith inspired by angels; no logic so true, vital and conclusive as that which rounds the periods of inspiration, and warms the souls of ministering spirits to proclaim "*glad tidings of great joy unto all people.*" This is the faith of spiritualism and the logic *used* by its angel advocates. The argument however becomes accumulative, as we pass from the universal faith of the "Races," to consider the particulars of church history and theologic life; for the consciousness that warmed into being, in listening to the entranced and inspired prophets and teachers of Judea and Palestine, have left answering echoes through the ages, that need to be "read and known of all men"—they bearing testimony to the ministry of the angels. And here on the very threshold of primitive christianity, we meet a multitude of witnesses—spiritualists; many of whom proclaim in the calm repose of their heroic, but martyred death, the sincerity of their religious belief and life. In writing this there is no forgetfulness of the *views* entertained by the majority of protestant christendom for the ancient Fathers‡ of the church; nor is our astonishment the *less*,

* Heb. i., 13—14.

† See Sale's Koran—ii. chap. and the notes—*passim*.

‡ If the denunciation of the Fathers, now more or less common to the materialistic infidel and the Calvinistic theologian, did *not* commence with Luther; it found in him a willing endorser; for he says: "Of the Fathers of the Church, Jerome may be consulted for the purposes of historical study. As to faith and good true religion and doctrines, there is not a word about them in his writings. I have already prescribed Origen. Chrysostem possesses no authority in my estimation. Basil is but a monk, for whom I would not give the value of a hair. The apology of Philip Melancthon is worth all the writings, of all the doctors of the church put together, not excepting Saint Augustine."—[See *Michelet's Life of Luther*—p 273.

because we know the sectarianism of the times and the logic of the schools sustain them. But our surprise is intensified when we realize that these men so lightly spoken of and so contemptuously written about, have been the providential *mediums* in cherishing and transmitting the Bible from age to age; and are the *responsible* witnesses in proving the *genuineness* of the Testament writings. When it is borne in mind however that most of these men, believed in Spirit intercourse, and taught that God governed the world, through the ministry of his angels, the paradox is explained; since the theologic warfare carried on against Romanism makes it *popular* to dislike and to disclaim every thing held sacred by its priesthood and communicants. And this feeling is aggravated, when the history of the church from the *second* to the *fifteenth* century shows that spirit manifestations were more or less common among its members; and stopped only when the horrors of the "Protestant Reformation" and the "Witch mania" made it impossible and *unwise* for them to continue. These suggestions explain the unpopularity of the "Fathers" and also give a sufficient reason for the protestant churchman's antagonism to spiritism. Let it be borne in mind then, that protestant christendom has a *paralytic* side; begotton of sectarian sensitiveness, and made obstinate by theological friction, which has now culminated in religious palsy, from lack of spiritual vitality. No doubt there are many—many individuals, who in thinking on the subject have exercised a righteous judgment in rejecting the "Lordly" presumptions and theological errors of the Vatican, with their long train of tyrannies and sensualities; but a *wise* discrimination should have been used in separating what was *truly* apostolic and catholic, from the fooleries and abuses which had disgraced "the Church" and scandalized christendom. Because this discrimination has *not* characterized the polemics of the past, the present churches find themselves called on to fight Spiritualism and the providences of the age, when they should take home the partially neglected truths, that spring from "Communion with Saints"—having learned to *pray* for and practice "the forgiveness of sins." These reflections, however, are more descriptive of protestantism as an *organized*

organized theologic body than of the convictions of many of its members ; for while the churches with their schools of logic and theology are opposing the ministry of angels, many of their communicants delight to *honor* the agents, who, under God, have been instrumental in introducing the providences of the ages. To enforce this statement and do justice to all parties, we shall now introduce *individual* testimony, that it may be plain—even to the way-faring man, that spiritualism, is a *living*, rather than a “dead faith.”

Rev. WM. FISHBOUGH, in writing for the *Spiritual Telegraph*, makes the following general, but significant statements :—“Notwithstanding the universal opposition of the various Christian sects, as *bodies*, to the doctrine of an existing intercommunication between mortals and the Spirits of the departed, perhaps every one of those sects may be confronted with the testimonies of distinguished individuals of its own members, in favor of this very doctrine. It is well known that the Catholic Church has never disputed this doctrine, however she may discountenance the current spiritual manifestations on the grounds of *legitimacy*. This doctrine was never formally repudiated by any Protestant sect, or, so far as we know, directly discountenanced in any of the written creeds or confessions of faith which have served as charts to the numerous religious bodies which have sprung up since the Reformation. The views of Martin Luther upon this important subject are well known ; and these did not differ essentially from those of Melancthon, nor, we believe, from those of Calvin. The Church of England, throughout its early history, was generally favorable to the idea that departed Spirits could, and frequently did, manifest their presence to mortals ; and less than two hundred years ago, Rev. Joseph Glanvil, then Chaplin to the King of England, and the learned Dr. Henry Moore, severally wrote works on spiritual manifestations, *for the express purpose of confuting the Atheist, and demonstrating the immortality of the soul*. This doctrine was also holden by the various dissentient churches, as may be learned from the writings of George Fox, Cotton Mather, John Wesley and others ; and essentially coinciding with their testimony was that of the philanthropic Oberlin, the pious and amiable Stilling, the unpretending but Christ-like George De Benneville, and the devout and self-sacrificing John Murray.”

ARCHBISHOP TILLOTSON observes, “The doctrine of angels is not a peculiar one of the Jewish or Christian religion, but the general doctrine of all religions that ever were, and therefore can not be objected against by any but atheists. And yet, I know not whence it comes to pass, that this great truth, which is so comfortable to mankind, is so very *little* understood by us. Perhaps the corruption of so great a part of

the Christian Church in the point of worshipping the angels, may have run us so far into the other extreme, as scarcely to acknowledge any benefit by them. But surely we may believe they do us *good*, without any obligation to *pray* to them; and may own them as the ministers of God's providence, without making them the objects of our worship."

BISHOP HALL asks, "The good Lord to forgive him, for forgetting his Divine presence and the presence of his angels;" and exclaims, "Oh! that the dust and clay were so washed out of my eyes, that I might behold together with the presence, the numbers, the beauties, and the excellencies of those ever present guardians."*

Rev. Mr. BICKERSTETH declares, that "No part of *divine* truth can be neglected without spiritual loss, and it is too evident that the deep and mysterious doctrine of Revelation respecting evil spirits and good angels, have been far too much disregarded in our age. This has arisen, on the one hand, from the wide spread of infidel principles, and on the other from the unscriptural, idolatrous, and extravagant attention paid to this subject in the Church of Rome, in which good angels are worshipped and the evil spirits brought forward to foster delusion. But we gain no solid victory over Popery, by *omitting* the truths which have been corrupted and abused. Our duty is rather to take forth the precious from the vile, and hold fast the simple and plain truth revealed for us and our children; thus shall we be as God's *mouth* to people."

Dr. OWEN reverently remarks,—“It is the height of ingratitude not to search after what may be known of this great privilege and mercy, whereof *we are made partakers* in the ministry of angels. God hath neither appointed nor revealed *it* for *nothing*. He expects a revenue of praise and glory for it; and how can we bless him for it, when we know nothing about it? This ministry then of angels, is that which with sobriety we are, in a way of duty to inquire into. Let us on this account glorify God and be thankful. Great is the privilege, manifold are the blessings and benefits that we are made partakers of by the ministry of angels. What shall we render for them and to them? Shall we go and bow ourselves down to the angels themselves and pay our homage of obedience to them? They all cry out with one accord: “See you do it not—we are your fellow servants.” What shall we then do? Why, say they, worship God! Glorify and praise him, who is God of *all* angels; who sends them unto whom they minister in all they do for us. Let us *bless* God, I say, for the Ministry of the Angels.”

Dr. GEORGE TOWNSEND, in *Notes* to his Historical and Chronological arrangement of the New Testament, offers the following significant remarks: “So completely has the skeptical philosophy of the day pervaded society, that even among *professed Christians*, he would now be esteemed a visionary, who should venture to declare his belief in this

* “Tractate concerning the Invisible World.”

most favorite tenet of the ancient Church. The early fathers regarded the ministry of angels as a consoling and beautiful doctrine, and so much at that time was it held in veneration, that the founders of Christianity cautioned their early converts against permitting their reverence to degenerate into adoration. We now go to the opposite extreme, and seldom think of their existence ; yet what is to be *found in this belief, even if the Scriptures had not revealed it, which is contrary to reason ?*" *

Dr. CHALMERS often alludes, in his sermons, to the ministry of angels ; and thus describes the celestial joy they find in contemplating the progress of the race and the unfolding of the ages :—" Angels walk in the sight of God. They rejoice in the beatitudes of his presence. The vail is from off their eyes, and they see the character of a Presiding Divinity in every scene, and in every event to which the Divinity has given birth. When they see a new evolution in the history of created things, the reason they bend toward it so attentive an eye is, that it speaks to their understanding some new evolution in the purposes of God ; some new manifestation of his high attributes ; some new and interesting steps in the history of his sublime administration."

Dr. ALBERT BARNES, in commenting on the first chapter of Hebrews, acknowledges the naturalness of Spirit Intercourse, as follows :—" In this doctrine there is nothing absurd. It is no more impossible that angels should be employed to aid man, than that one man should aid another ; certainly not as impossible as that the Son of God should come down not to be ministered unto, but to minister. Angelic ministration " constitutes the beauty of the moral arrangements on earth." "*Is there any impropriety in supposing that they do now what the Bible says they ever have done ?* They attend the redeemed ; they wait on their steps ; they sustain them in trial ; they accompany them in departing to Heaven."

Mrs HARRIET B. STOWE, while walking among the trees that surrounded the Aberdeen Cathedral, says :—" I cannot get over the feeling that the Souls of the dead do some how connect themselves with the places of their former habitation ; and that the hush and thrill of spirit, which we feel in them, may be owing to the overshadowing presence of the invisible. St. Paul says, " we are compassed about

* In selecting *theological testimonies*, we have made use of Mr. Geo. Clayton's "*Angelology*" to the exclusion of others more consonant with our convictions and feelings, hoping that the churchman and theologian would be satisfied if the witnesses were orthodox and in "good standing." The work however has its attractions for those who wish to study *spiritism* theologically ; as the author is biblical in his facts and logic, rather than historical or philosophical. The spirit of the work is earnest and enthusiastic ; but the *notes* are not always respectful in their tone, nor Catholic in their criticisms on Spiritualists and Socinians. Still we thank the author for his book. Having also had occasion to use the "*Ministry of Angels*" by Rev. J. B. Ferguson, we take pleasure in recommending the same to all lovers of truth and justice.

with a "great" cloud of witnesses;" but how can they be witnesses if they cannot see and be cognizant?"*

AMOS LAWRENCE, in acknowledging an invitation to visit a certain locality, after intimating how much he should be disappointed if he did not, says:—"There are so many loved ones on the old spot, and so many lessons to be reviewed, and so many friends "passed on," whose spirits surround and fill the place with the peculiar halo and charm of the good angels; those ministering spirits in whose company we may ever find com'ort if we think so; I say with all these things can I be blamed for being a child in this matter? You will all say NO, and I will love you the better for it."†

JOHN FREDERICK OBERLIN, a man at once heroic, angelic and practical—the civilizer and pastor of *Ban de la Roche*, not only bears testimony to spirit intercourse, but *lived* in the enjoyment of its blessings and consolations for many years. On going to the *cure* of Ban de la Roche he found the people talking so familiarly of the re-appearance of the dead, that he reproved them and preached against the practice as a superstition. He was convinced however, after the death of his wife, and that so thoroughly, that he said, in 1824, to Professor Burthe, who was visiting him, and arguing *against* spirit intercourse:—"I give you credit for being *honest* when you assure me that you never saw any thing of the kind, give me the same credit when I assure you that I do."‡ Oberlin was moderately calvinistic in his views of theology.

Thus we might go on multiplying individual testimony; all of which would prove, that spiritualism instead of being a "cast off and rejected" phase of human experience, has been and is a *vital* part of actual life to the majority of the human family. Testimonies the most reliable, because often given in seeming opposition to the theology of the witnesses and the prejudices of the age. Among these are to be found the acknowledgments of learned and pious men—such as Dr. Adam Clark, the Wesleys and others, the attestations of poets, from Milton to Tennyson; and the more humble, but no less reliable testimony of honest men and women, in the ordinary walks of life—all of which prove the actuality of spirit intercourse and the continuance of angel ministrations to the children of men. Enough however have been given to vindicate the providences of the age and the ages; and to *demonstrate*, beyond the possibility of cavil or denial, the *fact*, that Spiritualism is as *old* as humanity, as *young* as life,

* Sunny Memoirs, p. 103.

† Diary and Correspondence of, p. 157.

‡ Night Side of Nature.

and as *real* as the *progress* and *experiences* of the Race can make it. And this is our answer to the rash and reckless assumption of Mr. Dwinell and his popular sympathizers.—Were Spiritualism like our *Sunday* theology, *morbid* in its admiration for the things of the *past*, there might be some meaning in Mr. Dwinell's assertion; but even *then*, neither *his* position nor professions confers on him the right to criticize any one for such admiration, champion as he is to a faith, that gives "all its veneration to antiquity;" being neither "sympathetic nor prospective;" a faith that "turns its back upon the *living*" and looks straight into departed ages, bowing the head and bending the knee; as if all objects of love and devotion were there—not here; in history—not in life; as if God were dead or otherwise imprisoned in the past and had bequeathed to its keeping, such relics as might yield a perpetual benediction."*

SCIENTIFIC ASSUMPTIONS. Mr. Dwinell, not wishing to have his hearers think there was no philosophy in him, suddenly becomes scientific and attempts an explanation; although he asserted that *no* one was called on or competent to account for the phenomenal wonders of spiritualism. Still it was an easy matter, if the investigator had a realizing sense of the mysterious force and penetrative nature of the *oddylic* element; which eliminates from and interchanges with the nervous center composing the circle; as the electric telegraph picks up our sentences and puts them down at the end of the wire, and the electric currents of the system pass through, to find the mercury in the body. Indeed these suggestions were quite significant, and may possibly prepare the way for the true explanation, as there are *no* communications made nor ideas developed, but the facts, composing which, are known to some one or more of the members in the circle. These suggestions may or may *not* be true, but Mr. Dwinell thought, they showed how inconclusive the method, and defective the logic that made *spirits* necessary to and the controllers of these wonderful phenomena. True they evinced both intelligence and power but who or what caused the intelligence "was involved in

* Rev. James Martineau's Controversal Lectures.

darkness," and none were competent to give judgment on the subject. If studied at all therefore, these manifestations, should be investigated for scientific and private purposes, as Emanuel Kant studied the human Mind, and Sir Isaac Newton Mathematics.

Truly thought we, while listening to these and kindred remarks; "*time works wonders*," and makes the best of "*folks*" occasionally inconsistent; for here is a man, whose *profession* and we hope religious aspirations induces him to *pray* for the increase of spiritual power in the land; and yet his argument if it proves anything, proves that the *ad-extra* spiritual power is *not* needed; nature being all sufficient to produce such wonders and to developé such intelligence as has characterised the progress of modern spiritualism. A pause and survey of the ground gone over however, convinced us, that this man so off-hand and ready in disposing of the Providences of the age, was but echoing the scientific *egoism** of the times, gratulating its members in "boastful thankfulness" as he did, for *not* being as their grandsires were. An egoism that has neglected the *affections* to heap glittering compliments upon the head, until the "nineteenth century" with its "*great inventions*" and little faith,—its pride of intellect and *sectarian cant*," does nothing but run up and down the land, bedecked

* The *consequences*, to be anticipated from this kind of culture is significantly outlined by a *thinker*, who in writing to the *Boston Journal*, says:—"I wish to present the rule of evidence by which the scientific world is governed in their investigations—the Cambridge world, I mean. One of them lays it down thus, in speaking of his investigations: "I considered it a great principle of judgment that no phenomenon was to be admitted as genuine which could be accounted for on the *supposition of fraud, collusion or coincidence*, even when *no proof* of these existed; and that the supposition of a preternatural cause was to be admitted only when all other *possible* modes of explanation have been exhausted." Now it is very clear that any man who adheres to this "great principle of judgment" in these or any other investigations which relate to the spiritual world, must die unconvinced that there is any such a world or state of existence. He cannot cast anchor on the Bible, for there is not an incident related in its pages which will stand against this "great principle of judgment" one minute. There is not an asserted fact between its covers which cannot be "accounted for on the *supposition of fraud, collusion, or coincidence*; and do not men who set up this "great principle of judgment" tell their hearers that unless the purported revelation contained in the New Testament stand this test of theirs, it must fall? They prate very prettily about the unsettlement of opinions which will be created by this "monstrous delusion" of spiritualism, if it continues to spread, and yet the very rule of judgment which they adopt and rigidly adhere to in regard to its phenomena must, of necessity, if applied to the Bible revelations sink *that* into utter insignificance. Men should be careful when they undertake to demolish, what kind of tools they use, or it may be that they will cause destruction where they least intended to.

with its phylacteries; like a hen that has laid her virgin egg, and knows not what to make of it,—strutting noisily about and cackling with endless repetition,” Look at me! Admire me! I have laid my egg—I am the NINETEENTH CENTURY!!”* Let us see therefore if “fuss and feathers,” rather than sound sense and manly candor characterise these statements of Mr. Dwinell. And first of the “*odylic force*.” This phrase and the discoveries it heralds, are of the newest and latest importation, and comes from a land fruitful in discoverers and providential developments—the birth place of Mesmerism and Phrenology. In the hands of its best friends, it is as modest in pretensions, as youthful in years; but promises great activities and large results in the future. Its friends in this country however, have not been so *modest*; for “Reverend” gentlemen have taken the young child; pronounced it orthodox—baptised it in ignorance, and fed it on assumption, until its father, the Baron Von Reichenbach of Vienna, its god-fathers, Prof. Wm. Gregory, of Edinburgh, and Dr. John Ashburner, of London, can hardly recognize it as the same. This statement loses all its satire in the severity of the fact, when we know, that while those most competent to discover its merits, have been and are laboring to ascertain, if the odic affinities are strongest for physics or physiology; or, whether it is homo-geneous in both; and if so, under what conditions and to what extent; while, we say, this investigation is going on, these “reverend” gentlemen have anticipated the results of patient labor and pressed them into the service of a detracting and dogmatic theology. This will be made evident in two statements: first, the Baron says, “Leaving the etymological derivation *to be justified* at some other opportunity, I will take the liberty to *propose* the short word *od* for the force which we are engaged in *examining*,” and “*if the term od shall be found acceptable, in general use, for the force, which does not support iron and for which we require and seek a name, the nomenclature of all its various kinds of derivation may be easily formed by comparison*”†—and second: Prof. Gregory, the

* *Social Aspects*. by J. S. Smith, p. 41.

† Reichenbach Dynamics, p. 224.

first to introduce the odyllic wonders of Reichenbach into England is *almost** a Spiritualist; while Dr. Ashburner, the translator and commentator of his "complete work," on the "Dynamics of Magnetism, Electricity, &c., &c.," is a confirmed and *positive* spiritualist, as we shall see. In sight of these *facts*, to intimate that the "odyllic *force*" accounts for or in anywise explains the phenomena of spiritualism, is not only *unscientific* in method, but tacitly to offer an *insult* to the judgment of those men, physiologists and chemists; who having examined the odyllic developments decide in favor of spiritualism and the ministry of angels. Mr. Dwinell's assumptions therefore are not only loose, but reckless; and have been made in ignorance of the character of the men investigating the phenomena and the labors they have accomplished in giving spiritualism a reliable and matter-of fact basis. But a *second* assumption needs correction, as Mr. Dwinell has sinned against *positive* facts, in stating there is *nothing* communicated to the circle,—but what is *known* and present to the mind of some of its members. A *positive* denial, must be met with *real* proof and direct evidence; we will not argue therefore but let the *facts* argue for us.

JUDGE EDMONDS, in writing to the New York Herald (August 6th, 1853,) after giving a history of his efforts to know the truth of Spirit intercourse, says :—"I have heard the mediums use Greek, Latin, Spanish and French words, when I knew they had no knowledge but their own; and it is a fact that can be attested by many, that often there has been speaking and writing in foreign languages and unknown tongues by those who were unacquainted with either. Still the question occurred. May not all this have been, by some mysterious operation, the mere reflex of the mind of some one present? The answer was, that *facts* were communicated which were unknown then, but *afterwards* found to be true: like this, for instance, when I was absent last winter in Central America, my friends in town heard of my whereabouts and the state of my health seven times; and on my return, by comparing the information with the entries in my journal, it was found to be in-

* This statement is authorized by the following language, which we find in Prof. Gregory's letter to A. E. Newton. Writing of his latest observations, he says: "I have not, indeed, yet seen the highest class of phenomena, but what I *have* seen has still further confirmed me in the opinion that the hypothesis of external, *disembodied* spirits as the *cause* of the phenomena—is by far the simplest and the best. See the whole letter in the *New England Spiritualist*, July 25.

variably correct. So in my recent visit to the West, my whereabouts and my condition was told to a medium in this city while I was travelling on the railroad between Cleveland and Toledo. So thoughts have been uttered on subjects not then in my mind, and utterly at variance with my own notions. But all this, and much, very much more of a cognate nature went to show me that there was a high order of intelligence involved in this new phenomena—an intelligence *out side* of and *beyond* mere mortal agency; for there was *no* other hypothesis which I could devise or hear of, that could at all explain that, whose *reality* is established by tens of thousands, and can easily be ascertained by any one who will take the trouble to inquire."

Dr. JOHN ASHBURNER,* of London, in writing to Mr. G. J. Holyoake, the editor of "*the Reasoner*," (June 1st and 8th, 1853,) says:—"If, in sitting in an omnibus, or in a railroad carriage, I have been able, by the force of my will, to make a person sleep, and for the purpose of establishing the truth of the existence of this power, I have repeatedly made persons fall asleep in these vehicles—if, sitting near or opposite to a passenger, I have induced that person to put a hand into mine, and to do other ridiculous things—and I have often done this—I have established an important truth;" and "I do not find it so hard to believe that the spirit of my father can, by his will, guide my hand to write sentences, the *matter* of which was *not only not* in my head a second before, but of which, most often, *I cannot guess the purport*, while my passive hand is guided in the formation of the letters. If you had become a writing-medium, and had communicated as I have done with old friends long departed from this earth, you would perforce cease to disbelieve in the phenomena and you would derive enjoyment from the knowledge that those who were your attached friends still live, to be developed into intelligences even more pure and refined than they were here."

Prof. ROBERT HARE, of Philadelphia, in a lecture delivered to an audience of over three thousand persons in the New York Tabernacle, Nov. 23d, 1855, said:—"He was at Cape Island last summer when his sister communicated with him, by means of the Spiritoscope. He requested her, at one o'clock, on the 3d of July, to go to Mrs. Gourlay, in Philadelphia, and get her to send to the bank and ascertain on what day a certain note would become due. It was at half-past three o'clock when the answer was returned. When he reached Philadelphia, upon inquiring of Mrs. Gourlay whether she had received a communication from him, she replied,—“Your Spirit-sister came and interrupted a communication from my mother to my brother and myself, and said

* An excited and inflammable *individual*, glorying in the name of Wm. Kidd, writing antagonistic "Raps for the Rappers" in London, bears the following characteristic testimony to the Dr.'s worth. He says:—"We have a sad instance of the power of example and fatal curiosity in Dr. ASHBURNER—a man who, by comparison with the small fry I have just been broiling, is as the Sun to the Moon,—the morning star to a rush-light."—pp 21—22.

that we must send to the bank and ascertain when your note would become due. Accordingly my brother and my husband went to the bank. The clerk of the bank confirmed the statement as to inquiry having been made, and as to the time the note became due. Thus at Cape Island, about fifty miles from Philadelphia, he had, in two hours and a half, put four people in motion in Philadelphia."

Mrs. E. J. FRENCH, of Pittsburgh, Penn., was on the evening of July 25, 1855, conversing with her uncle, Mr. T. Culbertson, about an absent friend of theirs, Major Howe, of the United States Army,—wondering the while where he was and whither he was well; when Mrs. French became entranced, and a spirit, purporting to be GEORGE WASHINGTON, wrote through her hand:—"I saw the Major yesterday. He camped near Plum Creek, not far from Fort Kearney. He was well—had two companies of dragoons under his command—and is heading for Fort Laramie."

The spirit then addressed the following lines to Major Howe:

"My Son—I write this to let you know that I am still often with you. I have been well pleased with you, but would have been better pleased if you did not use profane language. According to promise, I have gone to Mrs. French's several times to communicate to you, but have found her otherwise engaged. I will write you again soon. God bless you.

GEORGE WASHINGTON."

This letter from the spirit of Washington to Major Howe, together with the preceding communication, stating the whereabouts and circumstances of the Major, on the 24th of July, was forwarded to the Major by Mr. Culbertson, early in September. Here follows the Major's reply, to prove the truth or the falsity of the statements:

"*Cantonment, N. T., Dec. 26, 1856.*

"My Much Esteemed Friend—By mail, brought to my camp on the 13th instant, I received your truly kind letter of September 9th, with its valuable inclosure. I would have acknowledged the receipt at the time, but wished to examine some minutes I had taken while *en route* last summer, for I had forgotten where Plum Creek was, if there was any such place. Since then I have made the examination, and find that on the 24th of July, the second day out from Fort Kearney, *en route* for Laramie, I encamped near Plum Creek, and was in command of two companies of dragoons. If I was gratified to receive the communication inclosed in yours, think with what delight I found the facts as stated in the communication to you and my friend, Mrs. French, as to my whereabouts! And then the communication to me, couched in such friendly language, telling me of my faults! Yes, I own it, I have the habit of swearing, not from any vicious propensity, but a foolish, idle habit, and am ashamed of it after having used the expression. I hope I shall break myself of it altogether, so that I shall have a clear conscience on the subject, and that my spirit friends may have no such blame to lay upon me. Perhaps that has been the impediment in the way that they have not.

as yet made themselves manifest to me. If such is the reason, I shall soon have rid myself of the practice, and hope to greet their presence. * * *

Yours truly,

M. S. HOWE."

Mr. B. McFARLAND, writing to the *Spiritual Telegraph*, of March 12, 1853, says: "On the evening of Feb. 2d, 1852, while a circle was convened at our residence in Lowell, my wife enquired if Louisa (our deceased daughter) was with us, and was answered in the affirmative.—In reply to the question, are you often with Susan, (our surviving daughter, who was then travelling with a friend in Georgia,) the spirit answered that she was. My wife then requested the spirit to go and stay with Susan, "*and keep her from all harm while she was away.*"—Louisa replied by rapping that she would. This it should be remembered was on the evening of Feb. 2d. In about one week from this time, we received a letter from Susan, dated Atlanta, Ga., Feb. 3d, 1852, in which the following fact is stated. Last night we had a sitting and Louisa came and rapped for the alphabet, and spelled out to me this sentence, "*Mother wants me to come and stay with you, and keep you from all harm while away from home.*" Thus you see that some invisible agent, claiming to be my daughter, received the communication in Lowell, Mass., and delivered it, word for word, in the town of Atlanta, Georgia, and *all* within the space of an hour."*

These facts authorize and suggest the *necessity* of Mr. Dwinell's practising *his own* advice, and making spiritualism a "private study" before giving any more public council upon the subject. True, he may have to overcome *his* prejudices; but the pursuit of knowledge under *difficulties* is always commendable and beneficial; as it not only expands the mind and corrects the judgment, but often, very often, saves the honestly disposed from misrepresenting their neighbors. This suggestion *can* be the more easily put in operation, as there are those in Mr. Dwinell's Society, who have so far anticipated his counsel, as to have convinced themselves by "private study" of the *truth* of spirit intercourse and of the religious importance of the ministry of angels. These friends, we doubt *not*, will willingly help him, soon as he evinces a disposition to obtain the necessary information. But supposing Mr. Dwinell to be well acquainted with the phenomenal developments of spiritualism and competent by nature and education to declare what is sci-

* These *facts* having been published in most of the spiritual papers of this country—as well as in *books* in England—they may be considered as *established*, as they have never been accounted for or explained, except through spirit agency.

entific in method and reliable in logic—what does his *advice* amount to, when he recommends that we study the facts of spiritism in “private,” as Kant studied the human mind, and Newton Mathematics? *Nothing!!* For there is an eternal law that govern *men* and things, and forces them into *confessions* and declarations, whereby that which is done in *private*, is proclaimed upon the house tops and in the open streets. Nothing! since the tyranny of public opinion and theological prejudice, has compelled the majority of persons, to make spiritualism a “private study”—if they study it at all. But admitting the propriety, nay the *need* of this “private study,” does this mode of investigation prevent a public acknowledgment of the truths elicited and the results obtained. No! for moral sense and social honor makes *that* duty imperative. The *good* faith of society *demands* it, and those acquainted with the nature of the mind and the history of the *race* expect it; since the known religions of the world commenced in private and formed a part of individual life, before they culminated in historic splendor to become *gossip* matter for the ages. And it is because of this, that the mind gives immortal significance to private history and confers *perpetual youth* on *all* heroic action. Indeed the very *wonder* element of our nature, grows out of these *extremes* of human development. Moses, for instance, was a *Shepherd* before he became a leader—a law unto *himself*, before he became a Law-giver to nations. Jesus lived in *private*, in communion with God and angels, before he aspired to become the Savior of the world; and Mahomed, the “camel driver,” was but the apprentice of the “Prophet of Allah.” Kant and Newton also obeyed the divine *reactions* of the same law, when they passed from the sphere of “private study” to that of public duty; providence having conferred on them the gifts by which “*man masters men.*” In like manner spiritualism must pass through its several developments, before the providences that shape the ends of men and empires can make it the power of God, to the healing of the Nations. For to become thus *universal* it must have *virtue* in it, to inspire men and women with a *faith*, as comprehensive as the intellect—as catholic as the heart—and as *practical* as the ne-

cessities of daily life. If then Mr. Dwinell wishes to do *good* in this direction, let him correct the *misuses* and expose the errors of spirit intercourse—and at the same time inspire men with the equitable determination to examine the *facts*—for the *truth* will make them *free*. All opposition however to *pure* spiritism, must end in failure and regret—for FACTS are *indestructable* ! !

PERSONAL ASSUMPTIONS. Having *no* disposition to *misrepresent* Mr. Dwinell, nor *desire* to ridicule the faith he so mistakenly attempted to vindicate when he attacked spiritualism, it would be a pleasure to pass by this section of his remarks, as we can *not* attach the slightest importance to them, nor the *insinuations* they authorized against the character of spiritualists. Doubtless the best are not what they *would* be—nor even what they *should* be, when compared with a harmonic and spiritualized manhood; but the majority of them *feel*—

It were better to “be atheists clean,
Than wear the Gospel cover for a screen.”

This is a *strong* but justifiable conclusion; since the profession of religion and the assumption of the christian *name*, is “*stale, flat* and unprofitable,” when not sustained by a good and heroic *life*. But what is most singular in Mr. Dwinell is, that he can *not* or will not see the *good* sense of spiritualists, when it is obvious and consistent to others. Thus, he finds fault with Judge Edmunds, because that gentleman had the candor and independence to *caution* all investigators of spiritism, *not* to believe *all*, but to *try* the spirits; a caution suggested by his own experience and authorized by the bible. This Mr. Dwinell thinks is proof sufficient that spiritualism has *no* authority and cannot therefore furnish “a *resting* place for the weary, sorrowing soul.” Here *authority*, is the one thing all together lovely and to be desired before every other good. But what is authority? The Bible! Yes! To whom and to what extent? These questions are more or less spontaneous with all thoughtful persons in this age; for where there is disagreement there either is *no* authority, or else that authority is inconsistent with itself; either of which conclusions, is alike fatal to theology as a science and to the assumptions of Mr. Dwinell. Whatever *con-*

solation and repose the churchman can find in them, he is welcome to it—but *plain* sense will say it cannot be much, so long as the theological world is divided and antagonized by party feud. The spiritualist therefore has all the authority any *church* member *can* have, and *more*—for he has the Bible for his individual study and instruction, and the additional experience that grows out of his intercourse with spirits. Still the spiritualist while believing in the ministry of angels, considers them *reliable* in proportion as they grow in *wisdom* and develop in *goodness*, not because of the *mere* fact of their being spirits. But the very *lowest* estimate of the spirit world, as revealed by those who have passed through the *experiences* of “dying,” is as much superior to the crudities of calvanistic theology as knowledge *can* be superior to ignorance. Indeed it were somewhat difficult to conceive, how the mind could have any *consolation* more positive than that revealed by angels, when they demonstrate to us, that they live—enjoy intercourse with the inhabitants of this and other planets; and have an *eternity* to perfect their happiness in. The necessity however, for *testing* the spirits has its friendly as well as its critical side: for it is by instituting tests, that the *identity* is established and the relationship made known. And in doing this, there is *not* much difficulty, where the medium is properly educated and developed, if the person investigating knows what evidence is and what constitutes proof. Doubtless the *condition* of the circle has much to do with the character of the communication, but therefore the more need of this *wise* and and discriminative caution; and the *wonder* that Mr. Dwinell could not see its wisdom, while insisting on the *defects** of the medium and the circle. But is it not passing strange, that Mr. Dwinell should thus criticise the ministry of angels, when he *conceded* at the outset; that spiritualism got its “*charm* and popularity from its religious element?” We think it is, but no more singular, than the aspect of a minister professing

* It will follow, therefore, that every one who was inspired was eminently pious. What, then, will he do with the case of Balaam? He was inspired, for he uttered a prophecy, yet he loved the wages of iniquity? How will he explain the cases of the prophets of the Old Testament, who were grievously imperfect, if not wicked, such as the old prophet of Bethel?—*Methodist Quarterly's Review of Morell's Philosophy of Religion*—October, 1850.

to be christian—when reasoning against the ministry of angels. Let us hope however that in this, as all things else, experience may prove to him and others, an instructive teacher.

But Mr. Dwinell is a physiognomist as well as a theologian and he therefore informs us, that “a Spiritualist *can be known* by the wildness of his eyes.” This statement was so preposterously nonsensical and absurd to the majority of those who heard it, that we simply record it, for the benefit of those, who may hereafter feel disposed to compile the *crudities* of theologians.

But in estimating the fruits of spirit intercourse and in *noticing* the peculiarities of its believers, it should be borne in mind, that the majority of them, have been educated in, and have but just *graduated* from “orthodoxy,” as it will *aid* the *thinker* in accounting for whatever of singularity he may observe in them. And yet, what is there so very marked or singular in spiritualism, that its opponents must needs violate the delicacies of truth, outrage the decencies of good society and ignore the courtesies of education, when they are called on to explain its facts or accept its conclusions? Nothing! that is not consistent with the belief and practice of most religious communicants the world over. Nevertheless we are *cautioned*, as if to become a spiritualist, was synonymous with becoming *diseased* and *demented*. Spiritualists however are, sufficiently strong minded to believe in God—his Divine government; the *individual* immortality of the spirit—and its ability to return and commune with the loved and needy of earth: that *progression* is characteristic of all life—here and hereafter; and that there must come a time, when *all* shall know the Lord—“from the least even to the greatest.” And spiritualists would have *all* remember, when declamation is given for argument, and denunciation for truth—that being “educated in *selfishness*, we live in a world of hallucinations. That we are always surrounded by influences tending to impress upon us a desire to succumb to the tyranny of falsehood. That the conventional habits of our lives makes us, more or less hypocrites—and that few men are yet prepared to *worship truth as the best knowledge*.”* Knowing this to be descriptive of our present

*Dr. John Ashburner.

habits, social, theological, and intellectual; the spirits of *just men* made perfect "are ministering to our *needs*"—and laboring for our physical, moral and religious regeneration; believing the world here and hereafter will "be the better for it." Let all co-operate with them—and therefore feel—

If men cared less for wealth and fame,
And less for battle-fields and glory;
If, writ in human hearts, a name
Seemed better than in song and story;
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied
Our love to guide,
The world would be the better for it.

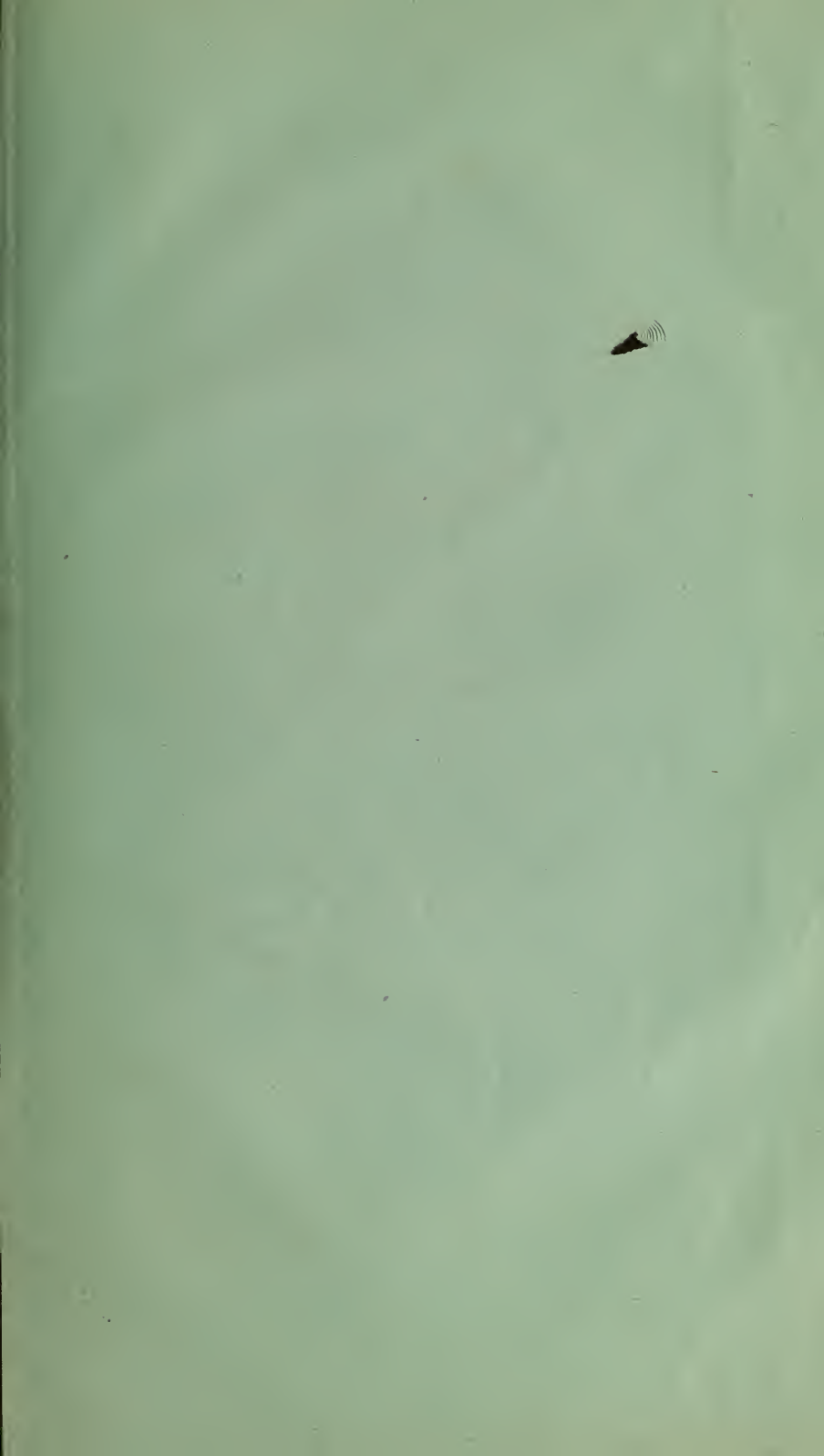
If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine
The world would be the better for it.

If more would *act* the play of Life,
And fewer spoil it in rehearsal;
If bigotry would sheath its knife
Till good became more universal;
If custom, gray, with ages grown,
Had fewer blind men to adore it;
If talent shone
In truth alone,
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right
Would strike together and restore it;
If Right made Might
In every fight,
The world would be the better for it.

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The reader will find some typographical errors in the early pages of this Review, which he will please correct as he reads; they having been overlooked in the haste incidental to the getting out of the "first form. As most Spiritualists *know* there is no "*k*" in Bro. Fishbough's name, they will therefore correct.



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